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ANGLO-SAXON FELLOWSHIP

AND

THE WORLD'S PEACE.

A SERMON DELIVERED BEFORE THE ANCIENT AND HONORABLE ARTILLERY COMPANY OF MASSACHUSETTS BEFORE THE LONDON EXCURSION, JUNE, 1896.

By Rev. A. A. BERLE, D.D.

Minister of the Brighton Congregational Church, Boston.

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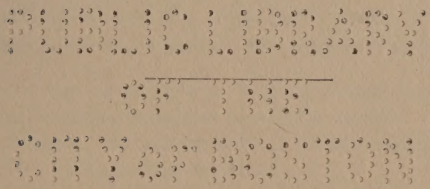

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SERMON.

Text: PSALM 122.

It is a golden Sabbath morning in Jerusalem. Already in the early dawn there may be seen upon the roads that wind in tortuous fascination amid hills and valleys the coming caravans of festival worshippers. From the fields of the north, from the mountain fastnesses beyond Jordan, and from the slopes of the great western sea there come to the centre of the religious and patriotic hope of the Israelites, the sons of Abraham, to their great feast. As one of these little companies approaches the holy city and finally passes through the gates, in the nearer view, we see that suddenly there steps forth from the crowd an aged man. The years have silvered the once raven locks, and in the stern, strong face there are the lines graven deep by years of yearning in captivity. It is a returning exile, who, for the first time after many years, stands again within the sacred enclosures and realizes that his pilgrimage is done.

In the hush that falls upon the younger men and the women, even the children are stilled and the little band halts, while from the old man's lips there come the tones of the pilgrim's song: —

> Our feet are standing in thy gates, O blest Jerusalem,
> O Jerusalem, builded so beautifully strong,
> Whither Jehovah's tribes go up, Israel's mighty testimony
> For thanksgiving to the Lord.

For a moment a long-suppressed sob breaks forth and interrupts the song, but with a great effort the head is once more lifted and the voice is heard again, and now the pilgrim has touched another theme: —

> Thrones are there of judgment true,
> Great David's house still rules the land.
> I salute, in peace, Jerusalem,
> They must prosper that love thee!

There is another pause, and the strong form quivers as with some deep, inexpressible pain. The light in the eyes, then filled with tears,

becomes dim, and when they are clear again they have a dreamy look that tells of companions yet in the far-distant exile. And then again the song, the benediction of suffering: —

> Peace be within thy walls,
> Prosperity rule in thy palaces,
> For my brethren and companions' sakes
> I will now say, "Peace be within thee."

And the old Hebrew patriot, the long hope of many years fulfilled, sinks to the ground, lost in a flood of devotion to his country and his God.

. . . . . .

There are many signs, and their number is constantly increasing, which seem to indicate that we are about to enter into a new world epoch. Even the most careless observer of men and nations cannot fail to be impressed by the fact that we are swiftly leaving the beaten paths of civilization and making a multitude of experiments, most of them daring and some of them bewildering in their startling character. Like children outgrowing the toys which have furnished them with the materials for many an hour both of recreation and reflection, the nations are beginning to think of themselves, rather than their equipment or possessions, and are beginning to be convinced that, after all, man himself presents the profoundest problem for human speculation and the sublimest field for intellectual and statesmanlike endeavor. To engage in a work of mighty conquest is neither new nor inspiring; to found an empire has no longer elements of novelty, since it has been done before, and far more effectively than it can probably be done again. To win a great battle or to destroy a great host, still stands among the ponderous achievements of the world, but no longer among those most helpful or desirable.

The speculative development of the eighteenth century proved how vast a world there is in the realm of the human intellect; the nineteenth has shown how much work there is for the hand of man. And the discovery of these two new worlds, the one of the mind and the other of practical effort and production, has served to entirely alter the aims of life and national endeavor. The field of geographical discovery being more or less completely traversed, there began the rediscovery of the mind and heart of nations in their larger relations to the life of mankind as a whole. And thus the new era of the inner life was begun. The acquisition of foreign possessions being, for the most part, no longer possible, the nations have been called upon to examine,

as occasion has offered and circumstances demanded, their own borders, and to engage in a more careful reflection upon the internal life and habits of their people. Thus the movement toward the inner life was simultaneously an individual and a national movement. Both the people individually and the nations began to think of themselves, and, with the development of that thought, the old ideals, like the children's toys, vanished. With a speed almost magical has the work of transformation been carried on. Energies which have been wasted on preparations for campaigns which could properly never come, began to seek the more fruitful fields of mercantile pursuit and industrial expansion. Money which was watchfully hoarded for the stringency of possible war times was released for the labor of multiplying luxuries for the millions.

With the destruction of the Napoleonic idea at Waterloo, the opportunity for the already existing germs to develop came, and the world made ready to pass from an epoch of modern militarism to a period of modern industrialism. Not that wars did or could at once cease, or that the industrialism has not very largely taken on the military form and character, but that here and there, mixed in with the rumors of wars, were also the rumors of peace, — eternal, abiding peace. For the first time in the world's history was there introduced into the relations and diplomacy of nations that curious doctrine of balance of power, with a new motive for its establishment and continuance, namely, the maintenance of peace. Wars there still were, and doubtless still will be, but their nature has changed; instead of demonstrating the national maturity, they reveal the national adolescence. War has passed from the esteem of a nation's pride to the region of a nation's grief or humiliation.

The world epoch, then, into which we have entered, must be one of the arts and the sciences, one of ethical and industrial splendor, rather than one of mighty and wide-spread destruction. But it must not be supposed that force, as a factor in civilizing the world, will disappear at once, if ever. Arms and armaments will remain forever, and the practice and knowledge of arms will never be reckoned among the lost arts. This is true because it is reasonable to believe that a large part of the world's population will respect law and order only as they see that law has power behind it. There are those who give obedience and attention to the demands of properly constituted powers, only because these have ability to enforce penalties for disobedience and neglect. But arming the world and policing it are two

very different uses of force. We shall still need for a long period the battleship and the torpedo, just as, for local uses, we still need the officer and the patrol. The nations will still be compelled to police the world effectively to prevent international crime, as local constabulary are organized to protect the life and property of individuals.

The very national development referred to, will require that this be done. International cupidity, international blackguardism, and international theft are still here; and so long as there are Jameson's rides and Rhodes's conspiracies, Boer rifles will stand for justice, and standing armies and powerful navies will proclaim, with baleful, lurid accompaniments, the truth that right must yet be aided by might.

Like Virgil of old, then, we still sing, "Arms and the Man." But the arms we sing are those which in the hands of intelligence and high moral character are the effective instruments for the preservation of order and law. A thousand times more effective than of old because never raised except for the first law of Heaven! Kept polished and bright, but only that the power they represent may exert its silent influence. Mindful and faithful always, we still respect the might of arms, though, in this new era, we adjudge the cause right before we invoke its use.

In the midst of these conditions, there is, however, needed for international order and peace, a guarantee which will effectively teach, as it will persistently maintain, the doctrine just advanced. That guarantee is both possible and at hand. It lies in the fellowship of the Anglo-Saxon nations of Christendom, notably of England and the United States of America. These two nations once leagued together for the preservation of the world's peace, there is no possible combination of international forces which can effectively disturb it. It is this proposition which I wish to maintain this morning.

The possibility of such an alliance and the probability of its effectiveness are seen first of all in the subsidence of the justifiable causes of war. Just as civilization has emerged from savagery, so the nations have very largely adopted the more rational habits of international intercourse. War is possible, of course, even between the most civilized peoples, but the causes which would justify such a war are steadily disappearing. When is a war justifiable according to our modern ethical standards? Only when the conditions of modern civilized intercourse justify blows between gentlemen.

When a passing stranger treads on our grass, we do not shoot him! If he steals a garden hoe or rake, we do not talk of the gallows! No

more do we invoke torpedoes and Gatling guns for slight breaches of international comity and good faith. But if a burglar steals into our homes at midnight, we do not wait until our wives have been assaulted, or our children throttled. Life and honor are at stake, and he who threatens these justifies his own extinction. Just so it must be among nations.

But the cheering reflection here is that nations cannot often act in the dark. The telegraph and the public press have made international burglary well-nigh an impossibility. And thus the provocation to war, except for the most extreme causes, would be, in the eyes of the world, something very like a crime against humanity. With the enormous advance in the agencies for the destruction and the interdependence of the interests of almost the entire civilized world, few of the capable nations of the world are now ready to enter upon such an act without the securest foundation in the reason and justification in morals of the case.

The invasion of the territory of any sovereign state cannot take place anywhere in the world to-day without a protest from the remaining states, and where the interests are great enough to warrant it, interference will be almost certain and by common consent. Even the feeblest of nations are thus comparatively secure. The strongest nation in Christendom hastens to disavow the acts of conspiring freebooters, even when it would be the immediate gainer through their success. War, then, grows constantly harder to justify before the world. The causes being themselves few, the occasions, when they really exist, are even fewer in number. Self-defence being practically the only reason, the way of the would-be transgressor becomes hard even before he engages in his transgression.

Civilization has itself reared almost insurmountable barriers against any extensive conflict among civilized peoples. So great have these barriers become that even a justifiable use of force, as in the case of Armenia, is sometimes prevented. But it shows all the more clearly how hard it has become to begin a war between civilized nations. So strongly has the humanitarian idea of social and international intercourse become that there is hardly a parliament in the world where there is not a strong minority, which would sacrifice anything except life and honor for the avoidance of war, even when this seemed to be justified by the events leading to it.

If in this connection it be argued that we still build immense navies and make appropriations for coast defences and construct countless

instruments for the destruction of life and property, it must never be forgotten that the main argument which the advocates of all these things bring forward is always that peace is most effectively preserved by thorough preparation for war. If it sometimes seems illogical, it nevertheless is the dominating one in the minds of the advocates of increased armaments. And then war must always still be accounted a possible thing!

But there is in these great armaments a lurking cause of danger, which also serves to bring to light a series of other causes of war, which we may term artificial causes. Men like to see their work in operation. They do not build great engines for the purpose of seeing them rot on their hands. Few things are constructed in our utilitarian age merely for purposes of exploitation or amusement. An international yacht race has a scientific interest in boat construction, apart from the excitement of winning. So it must be with great battleships and swift cruisers. Nations get uneasy in seeing them about and not being used. This makes it easier to imagine a necessity for their use than when they are not in existence. It creates a very large and very foolish body of opinion about national honor and national glory. It tends, not necessarily, but often, to the cultivation of the bully spirit. And it often happens that under the pressure of one of these artificial causes nations are led by the force of a miseducated public sentiment to take positions and make declarations which they would probably not make if there were not so many visible tokens of preparation for war. The transition from strength to brutalism is a very easy one, and most easy when the agent is an impersonal one like a government, which represents public opinion, but names no individuals.

On the other hand, race prejudices or international jealousy must be reckoned among these possible dangers, and only the kindliest and wisest diplomacy can prevent hatreds which seem to be dictated by centuries of antagonism from obtruding themselves into the modern life and forcing the civilized world back into the midst of some mediæval quarrel. National manners, the tone and bearing of a national press, and the habits of travellers, all tend to bring these difficulties into prominence, and thus create the slight trouble from which the larger ones grow naturally enough. Governmental policies, in the commercial contests in which they must, as a matter of course, engage, under the forms of competition which govern the commerce of to-day, may also provoke hostilities between peoples who have no real cause for war. But these are all dangers, which, if carefully guarded and

kept under the guidance of enlightenment and reason, can be avoided, as indeed they are daily avoided in the diplomacy of our own day.

The chief menace lies in the too extensive use of the forms and symbols of war; in the too great readiness to make the honor of the nation co-extensive with the national coat-tail. The habit of belligerency, and the feeling of thorough security in the event of trouble, have made most of the difficulty for nations as well as for men. There can be no sound argument against a wholesome feeling of self-respect, and confidence in one's ability to make one's personality felt in any emergency. Nations even less than individuals can afford to give the impression that they are weak and spiritless. But strength and spirit are best shown in a masterful reserve, which does not mistake molehills for mountains and does not fire a cannonade at a mosquito.

There is one other danger of this character to which I must call attention. It is the fancied duty of protecting the weak and the defenceless against the strong. Such is, indeed, the duty of every strong man to his weaker brother, and such is the undoubted duty of the strong nation to the weaker one. But when a citizen catches and spanks a small boy, who has deliberately thrown stones through his parlor window, it is hardly the proper policy of the neighborhood to pass resolutions on the wickedness of the citizen, or to call out the fire engine to extinguish his wrath. It is altogether likely that the window being broken, the spanking being deserved, and the citizen being willing and capable of administering it, that this is the simplest way of adjusting the difficulty. By all means let the strong defend the weak. But let not the weak be kept weak by wantonness indulged or arrogance encouraged into a national habit.

This raises for us at once the question as to what patriotism actually is, and reveals what is probably a very wide-spread and fundamental blunder, namely, the confounding of militarism and the military spirit with patriotism and the patriotic spirit. Of the uses of the military arm of the national life, and its probable continuance, nothing further need be said. But it certainly is the blindest folly to suppose that the patriotism of a nation is entirely or principally found in conjunction with the military aspirations of the nation. American history is peculiarly rich in illustrations of the fact that this is not so.

A noteworthy example is found in the life and work of the great military commander of the War of the Rebellion, Gen. U. S. Grant, Probably no leader in our war had a clearer understanding from the soldier's view of what arts and activities make for loyalty and devotion

to the country. He was the conqueror of Vicksburg and of Richmond, and to him was yielded the final surrender of the States in rebellion at Appomattox Court-house.

But what did the discerning soldier suggest when the war was ended? The quartering of troops in the regions lately disaffected, the increase of the national army, the creation of new academies for military instruction, and the erection of a huge American military establishment on the European model? No! He suggested the disbanding of the armies, absolute freedom of initiative for the conquered people and armies of the South, the reduction of the national forces, and the speedy assimilation of the mighty hosts of men in the Union Army into the ranks of wage-earning producers of the necessaries of life, and providers for the needs of families long neglected. How differently all this appears, when contrasted with the noisy warriors of thirty years after!

How sane and human, and how profoundly sagacious for the allaying of angry feelings, and the restoration of love for the country on the part of its late enemies, and the teaching of our own victorious soldiers that the rational pursuits of a patriotic citizen are normally in the walks of peace, not in the turmoil of war! If patriotism were dependent upon, or at all essentially allied to militarism, whence would have come that enormous army in the first place, the vast assembly of the volunteer soldiery of America?

The fact is, that guns and shoulder-straps are needful only when the times are troublous. But most nations do not intend to spend the major part, or any considerable part, of their existence thus. They intend to avoid these things as long as may be! It will be time enough when a conflict is certain to divert from peaceful and constructive labors their men and their money, and their inventive genius. Never did duty wait on occasion as in this matter. It is for help and development, not for the work of defacing or destroying, that men and nations put forth their efforts to-day.

Discipline and regularity in the carrying out of national enterprises, and as constituent parts of the national habit and character, are not only desirable, but absolutely necessary to national existence; but it is a great mistake to suppose that these can be assured only through the prevalence or the predominance of the military spirit.

Thoroughness in the preparation of workmen for their trades, of scholars for their professions, diligence and patience, sobriety and self-control, are as much patriotic duties as the mastery of tactics, and

more such than the latter ever can be. The man makes the effective soldier, not the effective soldier the man. The careful, wise, thoroughgoing citizens, in daily life and labor, are the best material, as experience has shown, from which a great army can be drawn. It is not equally true that from the ranks of the best-trained soldiery in the world there can always be secured a patriotic citizenship. The memory of the Prætorian Guard has not yet entirely perished.

Indeed, if a radical word on this subject must be uttered, patriotism and militarism are rather to be contrasted than held parallel in thought. For the wisest militarism is, at the very best, planning as to how most effectively a conflict can be waged or a campaign conducted. The highest patriotism, on the other hand, is to determine so to carry on intercourse in the promotion of fellowship as to render the campaign unnecessary and the conflict impossible.

This is not the place, nor is there much need to recount the glories of the Anglo-Saxon race. Springing from the humblest origins, and developing in obedience to those hidden impulses which lie in the blood and breeding of nations, we have lived to see the practical triumph of Anglo-Saxon ideas and civilization throughout the entire world. We have seen the religions of antiquity crumbling before Christianity, the adopted belief and practice of the nations of this blood. We have seen the arts and the sciences as developed and maintained by them pushing their energetic rule into the uttermost parts of the earth. We have seen the industry of these nations outstrip nature herself in the reproductive and multiplying processes. We have seen vast wildernesses converted into gardens, and the desert blooming as the rose, in response to the magic touch of the inventive genius and resourceful power of this restless racial impulse. We have seen the continents bound together with bands of steel. We have seen hermit nations banished, and citizenship of the Anglo-Saxon fraternity elevated into citizenship of the world. We have seen the dominion of this race extend itself until the sun never sets upon its laboring brotherhood the world around.

All this and more! We have seen the gradual advance of the English tongue until it fairly promises soon to bring in the time when the language of Shakespeare will be the language of diplomacy and art, as it is already the language of commerce, industry, invention, and parliamentary government. By the merchantship and the Christian missionary, Anglo-Saxondom has made itself the dominating power in the world to-day.

If it is alleged, as it may be alleged truly, that this magnificent heritage has not always been appreciated, and that duty has not always followed hard upon opportunity, there is a single reason which is large enough to account for the fact. It is that Anglo-Saxondom itself has not been united in its policy. Once let the nations of Anglo-Saxon polity unite in a given plan for the advancement of civilization, and there is no power known to man which can thwart their will! If the appeal be to force, they have it, and can skilfully apply it. If it be to the reason, they can be relied upon to accept its verdict. The peoples who have been trained in the habits of free discussion and untrammelled speech and criticism may be relied upon in the field of human rights and human interest to prove all things, and hold fast that which is good. The nations which have produced that splendid list of monuments of civic advancement from the Magna Charta to the Emancipation Proclamation will not be found recreant to the mighty movements which have made these declarations possible.

Let Anglo-Saxondom be united! Let the mother and the daughter in the alliance which lies rooted in their blood, traditions, and destiny, bring their blended energies to the common task! England and America cannot be successfully alienated for any length of time from each other. Their language forbids it! Their history forbids it! Civilization forbids it! Commerce, science, the arts, national glory and national pride forbid it! Yea, unborn and ever-advancing humanity cries aloud against it. A rational regard for every tie or interest that can possibly bind nations together requires that they shall stand in fellowship together. It is not merely what they ought to do, — it is what under the highest moral law they must do! Let there be arbitration established, if that is needful, but better than arbitration are the unforced and rational triumphs of nations which, having the incentives often and the occasions for the appeal to the passions, decline to be seduced into the slaughter of reason as well as life and property.

Nations which need the iron-clad agreements of an arbitration court to make them refrain from war are like men under bonds to keep the peace. The external act may be restrained, but that which will make violence and bloodshed when occasion offers is untouched. No, the real power of united Anglo-Saxondom will not be shown in a willingness to arbitrate difficulties which may arise. It must be shown in the wholesome restraints which prevent the difficulty from occurring. This is power. This is the commanding outlook for the world's peace.

This is the sublimest possible national aspiration. Then, if war must come, let it also be in love. Not he who cannot fight if he will, but who will not fight though he may! But in peace or in war ruled by his love for righteousness and his devotion to the truth!

"In peace Love tunes the shepherd's reed;
In war he mounts the warrior's steed;
In halls in gay attire is seen;
In hamlet dances on the green.
Love rules the court, the camp, the grove,
And men below and saints above,
For love is heaven and heaven is love."

And thus, in the march of civilization toward its goal of perfect power and unbounded development, let there go, hand in hand with its matchless graces of physical and intellectual achievement, a moral poise and beauty which will see the truth and in the truth be free.

The effect of an international doctrine of love and mutual regard is seen in the growth of the feeling and practice of fraternity. And with the extension of the fraternal impulses comes the fixed habit and expectation of order in intercourse and the exchange of ideas. Men do not require the intervention of police courts to preserve the order and quiet of their homes, because a higher law than the court is already in force there. Equally true is it that where the home feeling, which is the natural accompaniment of the brotherly feeling, prevails, there will be little need and less desire to appeal to the external agencies of a less cultivated age for the settlement of grievances. Indeed, the grievances themselves will be in a constantly decreasing ratio as the habits of order and mutual self-respect become established. The doctrine of international brotherhood has the economic value of being the cheapest method of preserving international order.

Enmity among men and nations is the costliest thing in the world. It is not probable that any man or nation will ever be without it. A strong man may have enemies, and a good man must. But it still remains, that enmity is a costly indulgence. It destroys thought and productive energy. It vitiates judgment. It undermines law. It destroys confidence. It weakens religion. It cripples the understanding and it banishes happiness. As national life is but the collective toil and happiness of the people who compose it, any indulgence in national hatreds is a loss not merely to those against whom it is directed, but even worse to those who cherish the feeling.

The statement in a recent English review, that the American public

schools elevate hatred of England into a species of national religion, is one of the most cruel and monstrous falsehoods that a diseased imagination could produce. The American public schools do teach, and ought to teach, American children to love their own country better than any other on the earth. But they do not, and never, in my judgment, did teach hatred to England, or any other country, as a part of national feeling.

In a democracy like ours, we understand better than most people how much we are dependent upon each other, and the good-will of men in general. With our complex population, we better than most people know that we must be brotherly, to exist as a nation, and that among ourselves every man must be a part of ourselves. We are best fitted to begin the era of international love and good-will because we have most nations already represented in large numbers among us, and have already begun the habit. Moreover, it is by this very feeling of brotherhood that we have been able to preserve order and present to the world one of the least restrained and yet most tolerant nations of the earth. Free ourselves, we have been willing that others, too, should be free, and in the fellowship of a civic brotherhood, which was at once the test and necessity of our national existence, we have shown that fraternity and order go hand in hand.

What we have done between our sovereign States, we say, can be done between the sovereign states of the world. If they magnify their fraternity, they will guarantee international order, and in the habits of order, misrule and international provocation will ultimately disappear. Dignity will displace vulgarity, and the truest interests of a nation will be seen to lie in the elevation of the sentiments of mutual regard, and the emphasis upon the teaching that in brotherhood alone are preserved the elements of national honor and national strength. And in the extension of the limit and embrace of the brotherhood of nations there will also be widened the area from which disorder and violence will flee.

And finally, as order follows fraternity, peace follows fellowship. But a few years ago we saw on this continent a gathering of the nations of the world, by their representatives, as the expression of their good-will toward this country, and their appreciation of the tremendous strides which the continent has made since Columbus first discovered it. In the mingled crowd of sight-seers and visitors were many men of many nations. Yet each did not constantly emphasize his own peculiarities or his distinctive national traits. He sought to conform to the

existing situation, and to show as far as possible the points of fellowship and union. The result of that effort on the part of the multitude of complex populations that were gathered together at the Columbus celebration was, that for the time we heard nothing of the Irish question, the foreign population, the Chili imbroglio, tariff retaliation, the American hog, triple alliance, the Egyptian occupation, nor any one of the thousand "questions" which are agitating the world.

The vision for the time being was not national and limited, but human and continental. And we had fellowship one with another, and for the season, at least, dwelt together in perfect concord and love. Is it entirely beyond the dreams of a generation which has heard the gospel of Jesus Christ for nearly nineteen centuries, and incorporated it into its rule of private life and intercourse, that it will also soon see its way clear to making it the rule of national intercommunion and fellowship? May we not hope that the vision will become more habitually human, as it does at times become?

We have learned the attractiveness of the Christian gentleman as a citizen; may we not hope to adopt Christian ethics for the dealings of peoples? Surely, as the twentieth century is about to dawn, this is not too much to expect! We shall not make peace by bellowing about the criminality of war; but we may make peace by the cultivation of the habits of fellowship, by which the asperities of intercourse are softened and kindliness and geniality are the rule, instead of suspicion and severity.

It is for these two great nations to show to all the world that, competitors as they are, and ever must be, in the world's progress, a condition which no reasonable being would for a single moment wish to alter, in a just devotion to the interests of either, they can nevertheless bear with patience and with kindness the necessary friction of human development with the love which they have for humanity, as such, the wide world over.

At all events, we cannot break with our past, and if we have both wandered from the common ancestral idea, let us back to the common home and learn from the early strugglers for the liberties which are our glory, what it has cost to make us free. And in those revived memories of the toil and travail of other days, let us learn to be at one. We need to recall with a new application the words of Mr. Beecher in the famous address in Exeter Hall in London in 1863:—

"England," said he, "because she is a Christian nation, because she has the guardianship of the dearest principles of civil and religious

liberty, ought to be friendly with every nation and with every tongue. But when England looks out for an ally she ought to seek for her own blood, her own language, her own children. And I stand here to declare that America is the proper and natural ally of Great Britain. If we are one in civilization, one in religion, one substantially in faith, let us be one in national policy, one in every enterprise for the furtherance of the gospel and for the happiness of mankind."

So, indeed, should we say to our own countrymen to-day. Let the same appeal come home to every American heart, that when we seek an ally it be of our own blood and kindred; yet even then not for ourselves, but, in Mr. Beecher's vigorous phrase, "for the furtherance of the gospel and for the happiness of mankind." Then we shall have fellowship, and, in fellowship, peace.

. . . . . .

Like the Hebrew singer of old, we have been in an exile, of alienation, of national fury, prejudice, and ill-will. Coming back to the common centre of Anglo-Saxon tradition and aspiration, which shall bring to the world order and quiet, through the power and majesty of of a united Anglo-Saxondom, consecrated to the gospel and human happiness, let us sing as did he, within the gates of our Zion,—

> Peace be within thy walls,
> Prosperity rule in thy palaces,
> For my brethren and companions' sake
> I will now say, "Peace be within thee."

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